The constant reciter of this Beautiful Name will soon find all his problems solved, Insha Allah.

78. AL-MUTA'ALI (THE MOST EXALTED)

"The most exalted cannot be reached through exalting oneself, but through recognizing one's lowliness. The mountain does not reach the sky by stretching, but the valley receives the rain."

- Ahmad Zarruq (1442-1493 CE)
Source: "Qawa'id al-Tasawwuf"
(Principles of Sufism)

The woman who reads it excessively during her menstruation will soon find relief from her ailments. Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-MUTA'AALI ﷻ (THE LOFTYﷻ)

These type of words from 'uluw' have been mentioned abundantly in the Quraan Kareem. The words Alee, Uluw and Ta'aalaa refer to having a high and lofty rank. Al-Muta'aali ﷻ is that Being who is completely pure from the qualities of the creation. He ﷻ is far above being described by such qualities.

Allaah ﷻ states in the Quraan Kareem,

سُبْحَانَه وَ تَعَالٰی عَمَّا یَصِفُوْنَ

He is pure and above that which they attribute (to Him). (Anaam)

He ﷻ is far above these made-up partners and jinn which He has created, as well as far beyond having sons or daughters. His Being is far above every partner, every evil, every weakness and everything in existence. The One whose Being is so lofty, His qualities will also be as lofty. He ﷻ is the possessor of every beautiful quality.

Loftiness is of two tyoes:
1.) Loftiness in His Being
2.) Loftiness in His qualities.

In Surah Bani Israaeel, the following command has been given:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

And say, 'All praises are solely for Allaah ﷻ who has not taken a son, for Him there is no partner in His Kingdom, and for whom there is no helper due to weakness; and mention His greatness abundantly."

In this verse, the possbility of there being any partners to Allaah ﷻ has been negated in a most fascinating manner. Every person understands that man or any other species takes assistance from 1) one's juniors e.g. children 2) one's equals e.g. partners or 3) one's seniors. In this verse, all these three forms have been negated.

Thereafter Allaah ﷻ commands وَ كَبِّرْهُ تَكْبِيْرًا. Here our attention is turned to His ﷻ majesty and greatness i.e. man should affirm the greatness and grandeur of Allaah ﷻ in his heart as well as on his tongue, and should regard Him free and above any form of weakness.

The word تكبيرا is added in this verse which means, "Mention His greatness abundantly". In the Arabic language, there is no word more comprehensive in exhibiting the notion of sublimity, exaltedness and loftiness than this word. When the command of this word has been emphasized by its *masdar* (root word) and that too in the indefinite form (نكرة), then there is indication that no text is sufficient to express His ﷻ greatness,and no human being has the strength to discharge the dues of His ﷻ greatness.

Anas ؓ says that when the children of Banu Abdul Muttalib would begin speaking, Nabi ﷺ would first teach them the above verse.